INTRODUCTION

Themes and Issues in the Study of Indigenous Languages: Sharing Our Words and Worlds in Our Own Voices

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About the Symposium

This volume is the outcome of the First Symposium on Teaching Indigenous Languages of Latin America (STILLA), organized by the Minority Languages and Cultures of Latin America Program (MLCP) and the Center for Latin American and Caribbean Studies (CLACS), which took place from August 14 to 16, 2008, at Indiana University at Bloomington. This event brought together instructors, practitioners, activists, indigenous leaders, scholars, and learners from around the globe, and was the first initiative of this scope in the world. It included research and pedagogy on the diverse languages and cultures of indigenous populations in Latin America and the Caribbean.

Thus, this book contains selected papers of the participants in a unique hemispheric dialogue that was promoted through active listening and discussion among professionals from around the world, together with leading experts in the fields of education, language policy and planning, theoretical linguistics, Latin American and Caribbean studies, applied linguistics, folklorists, ethnomusicology, anthropology, sociolinguistics, linguistic anthropology, and informatics devoted to the research and teaching of Indigenous languages and cultures of Latin America and the Caribbean. Through multiple activities such as keynote addresses, special panels, videoconferences, interactive workshops, roundtable discussions, film screenings, and musical performances, this symposium contributed to the teaching, learning, spread, maintenance, and revitalization of Indigenous languages and cultures of Latin America and the Caribbean.

Among the unique events were international videoconferences conducted between participants in the Andes and Indiana University. These videoconferences included representatives of the Q'eros indigenous community from Cuzco, Peru; the author of the documentary entitled *Kusisqa Waqashayku*, "From Grief and Joy We Sing" by Holly Wissler, about the Q'eros community; representatives of the Regional Bureau of the Ministry of Education of Peru; Quechua instructors from Centro TINKU and Asociación Pukllasunchis, based in Cuzco, Peru; and representatives of the Andahuaylas region. The participation of all of these people, as well as the Centro TINKU of Cuzco and the School of Education at Indiana University, made these international videoconferences very successful.

The General Meeting of STILLA 2008 was highly successful as well. During this meeting, the organizers proposed the creation of an association devoted to teaching and research of the indigenous languages of Latin America. This initiative was supported by all participants in the meeting. A committee of experts was established, composed of 10 people from various countries, who recommended the creation of the Association for Teaching and Learning Indigenous Languages of Latin America (ATLILLA). The committee also recommended

changing the acronym STILLA to STLILLA (Symposium on Teaching and Learning Indigenous Languages of Latin America), since "learning" is a vital component of and counterpart to "teaching" and "research." One of the intended purposes of ATLILLA is to serve as a permanent forum for networking and exchanging ideas, experiences, and research on pedagogical, methodological and practical issues from cross-disciplinary perspectives.

ATLILLA is a permanent nonprofit organization dedicated to the improvement of teaching, learning and research of Indigenous languages and cultures of Latin America both within the United States and internationally. It is also a permanent entity for the promotion, revitalization, documentation, and maintenance of the Indigenous languages and cultures of the region. STLILLA is a permanent biennial event, and will be hosted in different locations in the years to come. We want to have an open-door policy that allows additional people and institutions with similar interests to join. Our ultimate vision is that the work we create and share through the new association and the biennial symposium will transcend academy walls and find space in the larger world community by giving all participants an opening to share their words and worlds in their own voices.

In the months following the STILLA event, a draft of the ATLILLA Constitution was elaborated and shared with the committee of experts by email, and was approved after much discussion and deliberation. Then the same committee recommended the nomination of the members of an ATLILLA Executive Committee. The following individuals were elected: Serafín M. Coronel-Molina, President (Indiana University, Bloomington); Nancy H. Hornberger, Vice-President (University of Pennsylvania, Philadelphia,); and Jean-Jacques Decoster, Secretary, (Centro Tinku, Cuzco, Peru). This Executive Committee is in charge of the implementation of several subcommittees and the nomination of their respective members. Currently, ATLILLA and the Kellogg Institute for International Studies at the University of Notre Dame are the co-organizers of STLILLA, which will take place at the University of Notre Dame from October 30 to November 2, 2011. Regarding STLILLA 2013, the ATLILLA Executive Committee will recommend which of the cosponsors or partner institutions should take this responsibility.

About this book

The volume is composed of seven broad thematic sections, which are divided into twenty-three chapters. Each section contains three chapters, except for section six, which has five chapters. The first section is titled Ethnography of Speaking, Ethnopoetics, and Discourse Approaches: Personal Trajectories / *Etnografía del habla, etnopoética, y enfoques discursivos: trayectorias personales*. In the first chapter of this section, "On Committing Kamsá to Writing: Improvisations and Collaborations," John H. McDowell revisits his prolonged adventure as an ethnographer of communication in Colombia's Sibundoy Valley during the 1970s and 80s. He describes his collaborative work with his Kamsá host family and community on diverse speech genres, but the bulk of his detail is devoted to how he was challenged by ceremonial speaking. This can be complicated because, as he notes, it "pushes Kamsá morphology to its limits" creating linguistic puzzles and challenges. He provides rich data and analysis of the verbal performance art of Kamsá, and he visualizes, contextualizes, and supports his arguments with a collection of pictures he has taken over the years.

In chapter two, "Centered and Decentered Discourses: Anticipating Audience in an Indigenous Narrative Project in Brazil," Janet Chernela discusses the social politics that complicate the publication of a series of books compiling oral indigenous narratives that have

been transcribed and translated to Portuguese. She points out the necessity to take in the series as a whole, rather than relying on individual volumes in the collection: "the reading of any one volume conceals the fragmentary character of each account, whose local perspective is represented as a claim to a central body of knowledge. If each successive volume constitutes a reaction, a correction, or an alternative, the interpretation is best understood as an ongoing conversation or dialogical forum in which each contributing volume is a segment of the evolving, cumulative, whole." Since each volume focuses on the perspective of a distinct group in the Rio Negro region, to truly understand the intergroup social dynamics, one must have access to the entire series, not just individual volumes. This is particularly important given that the series is being promoted for use in the new, diversified educational program in the Rio Negro region. If each group chooses to use only the volume representing its own perspective, it "runs the risk of marginalizing difference and substituting one form of hegemony for another," and could ultimately work against the goal of intergroup cooperation and collaboration.

In chapter three, "How a Television Is Like a Urinating Donkey and Other Things I Learned Studying Navajo Poetics: On Puns, Bilingual Navajo, and Ideophony," Anthony K. Webster studies Navajo poetry that is meant to be performed orally, and how it has influenced his understanding not only of contemporary Navajo discourse at an everyday level, but also of Navajo poetics. He juxtaposes the uses that bilingual Navajos make of verbal arts such as punning and ideophony with Western literary traditions, and ultimately suggests "the ways that Navajo poets actively create something recognizable as a 'Navajo language' and the role of such valorizations in the ethnopoetics of Navajo language shift."

The second section deals with Indigenous Languages Crossing the Digital Divide / *Lenguas indígenas cruzando la brecha digital*. It begins with Michael Glasser's chapter on "Computational Morphology and the Teaching of Indigenous Languages." In this chapter, Gasser addresses the use of computer-assisted language learning (CALL) in indigenous language pedagogy, in particular the need for software that can analyze and model the complex morphology of many Amerindian languages such as K'iche' Maya and Quechua. He finishes with a discussion of the potential application of such technology to the teaching of these languages.

In chapter five, "Ciberaymara: curso de enseñanza–aprendizaje del aymara desde el Internet," Mabel Arteaga Vino presents the online language instruction course *Ciberaymara*, designed to be a self-learning course. It was inspired in part by a different online Aymara course known simply as *Aymara online* and sponsored by the University of Florida, and further motivated by yet another online course sponsored by the University of California at San Diego and designed for students who had already studied Aymara for one semester. *Ciberaymara* is novel in that it is the first complex online Aymara course designed, directed, and implemented by Aymaras with training and experience in relevant fields: linguistics, anthropology, computer programming, graphic design, photography, acting, and radio. Since it is difficult to obtain the necessary interactive input to achieve significant oral communication practice, the program focuses on the other three communicative skills: listening, reading, and writing. The content focuses on topics of cultural interest in the Aymara world, and helps students gain an understanding of the cultural context of the language as well as learn general vocabulary and grammar.

In chapter six, "La edición online del manuscrito del *Popol Wuj*: lengua y cultura," Carlos M. López presents the online edition of the *Popol Wuj*, a collection of creation stories and

legends of the ancient Maya of southern Mexico and Guatemala. The author asserts that over time, this collection of myths and legends has suffered the effects of colonization in many and various ways; this new online version seeks to "decolonize" these texts and help return them to their original legitimacy. This chapter outlines the fundamental concepts that inspired the online project, as well as some of the characteristics of its implementation.

The third section concerns Politics of Indigenous Languages and Cultures / *Políticas lingüístico-culturales indígenas*. Jorge R. Alderetes has the first chapter in this section, on "Los procesos de reetnización y su impacto sobre las políticas lingüísticas." He addresses contemporary attempts to revitalize not only the ethnic pride of the indigenous peoples that inhabit northern Argentina, but also their linguistic pride and their ability to speak their native tongues. Alderetes insists that are not only there indigenous groups who still speak their native languages, but also mestizo groups who speak indigenous languages; furthermore, those Spanish speakers who live in these regions speak dialects that are strongly influenced by the Amerindian languages. His paper concentrates on the impact that re-ethnicization efforts have had on social and educational policies in the region in recent years, particularly in the area of Bilingual Intercultural Education, and how the powers that be have responded to these efforts.

In chapter eight on "Políticas lingüísticas y exclusión: el rol de la Educación Intercultural Bilingüe (EIB) con relación al quechua en Argentina," Lelia Inés Albarracín deals with the contrasts among Andean countries with regard to the successful implementation of Bilingual Intercultural Education. Her primary focus is on Argentina, where BIE has been less than successful for a variety of sociohistorical and political reasons. Albarracín offers an analysis of these reasons, and of the outcomes of the limited experiences in BIE to date in Argentina. She ends with predictions of the consequences that Argentina's discriminatory educational policies could have.

In chapter nine, "Situación actual de la lengua mapuche en Chubut (Argentina) y la educación intercultural bilingüe," Antonio E. Díaz-Fernández Aráoz offers a brief overview of the current sociolinguistic situation of *mapuzungun*, the language of the Mapuche in Chubut, Argentina, including statistics on numbers of speakers, and an explanation of the current linguistic status of the language and the dire linguistic discrimination that speakers face. The author finishes with an analysis of current efforts at revitalization.

The fourth section addresses Revitalization and Maintenance of Indigenous Languages / *Revitalización y mantenimiento de lenguas indígenas*. Chapter ten, "El Proyecto de revitalización, mantenimiento y desarrollo lingüístico y cultural: resultados y desafíos," by José Antonio Flores Farfán, presents the case of the Project for Linguistic and Cultural Revitalization, Maintenance, and Developoment (or PRMDLC, according to its Spanish name) for the Nahuatl language in Mexico. This is a bottom-up, grass-roots project that is being organized and implemented as an alternative to state-sponsored efforts in the same direction. It is designed to help strengthen both educational and extracurricular vectors for linguistic and cultural revalorization and use, and can be employed with any age group, with the ultimate goal of having these same groups build on and keep the project going. The paper describes both the theoretical bases for the project, and the practical efforts that have gone into it to date.

In chapter eleven, "'So That We Don't Lose Words': Reconstructing a Kaqchikel Medical Lexicon," Emily Tummons, Robert Henderson, and Peter Rohloff discuss their efforts to help expand the functional domains of Kakchiquel Maya in Guatemala. In particular, they

have carried out active fieldwork in the area, collaborating with communities to help them expand their lexicon to include medical terminology. The Kakchiquel-speaking groups with whom they worked were highly conscious of the importance of functional domains, and were the ones who coined the phrase "So that we don't lose words" to describe the process and purpose of the project. This paper discusses the long and involved process of collaboration with native speakers, linguists, and medical professionals to find appropriate lexical terms already within the Kakchiquel language, or create neologisms to fill the gaps where no appropriate concepts already exist.

In chapter twelve, "Revitalización y mantenimiento de la lengua chuj en La Trinitaria, Chiapas: primer acercamiento desde las ideologías lingüísticas," Lorena Cordova Hernández discusses another Mayan language, Chuj, spoken primarily in northern Guatemala, although there is a smaller number of speakers in southern Mexico, mostly in Campeche and Chiapas. Cordova Hernández's paper focuses on the speakers in La Trinitaria, Chiapas. The author describes the linguistic situation of Chuj in this region, which is something of a special case. Mexico attempts to valorize its indigenous languages, but in so doing, tends to reject those of Guatemala and other nearby countries, and since Chuj is considered to be more a Guatemalan import than a native Mexican language, it suffers something of a double linguistic prejudice. However, Cordova Hernández notes that some efforts are now underway to revive interest in and use of the language in this southern Mexican town.

The fifth section is titled Not Forgetting: The Sociohistorical, Sociocultural, and Sociolinguistic Capitals of Indigenous Languages / *No olvidando: los capitales sociohistóricos, socioculturales, y sociolingüísticos de las lenguas indígenas*. In chapter thirteen, "Tracing the Trajectories of Indigenous Literacies in the Americas," Peter Cowan and Serafín M. Coronel-Molina draw on data from recent studies examining indigenous and mestizo communities that engage in social practices of transculturated, Amerindian literacies to trace two trajectories of Indigenous literacy practices through time and space. The first of these trajectories highlights the domination of European alphabetic-text literacy; the second illuminates the coexistence of Amerindian literacy practices that function alongside the dominant European paradigm. Urban's "metaculture" (2001) and Mignolo's "colonial semiosis" (1995) offer theoretical constructs that enable the authors to account for continuities and discontinuities among semiotic systems in the Americas.

In chapter fourteen, "Between Communication and Ethnic Identity: The Cultural Relevance of Language Acquisition, Memory and Forgetting," Jean-Jacques Decoster considers both language and mode of dress as markers of identity, and attempts to deconstruct a common cliché into its respective components to show how those markers anchor cultural identity in different ways, as they also become instruments of negotiation and transformation used by both the dominant and the dominated group.

In chapter fifteen, entitled "El mito del *Kharisiri* y más allá de la enseñanza de las lenguas indígenas en el trabajo de campo," Vannessa Peláez-Barrios analyzes the difficulties and implications of doing field work in an environment where the investigator does not speak the language of those being investigated. Her point of departure is a traditional Andean myth that exists in both Quechua and Aymara communities; she also includes opinions regarding the myth held by medical doctors trained in Western medicine, local shamans, and priests and practitioners of different religious denominations, in particular, those of indigenous belief systems versus those of the Catholic faith.

The sixth section, Indigenous Languages and Pedagogy / *Lenguas indígenas y pedagogía* is the longest section, containing five chapters. Vidal Carbajal Solís's chapter, entitled "Enseñanza del quechua como segunda lengua en dos escuelas urbanas de Cuzco, Perú: un desafío," discusses a participative action research project on teaching Quechua as a second language in an urban setting, in two schools in Sicuani and Langui. His study found that the intergenerational transmission of Quechua is endangered in Sicuani, but continues to be maintained in Langui, although there are some worrying signs that this may not be the case for long.

In chapter seventeen, "Elaboración de textos de lengua materna en quechua Cuzco–Collao," Nonato Rufino Chuquimamani Valer discusses the trilingual nature of the department of Puno, Peru. He describes in detail the Experimental Project on Bilingual Education (PEEB, according to its Spanish acronym) that was carried out over twenty years ago, beginning in 1987, and outlines its outcomes. Unfortunately, with the end of the experimental program, the materials developed for it were not kept up to date, and now the Bilingual Intercultural Education program is sadly lacking in materials and other resources. The author urges the necessity of updating these materials, adding to them for other subjects of study, and continuing the original work of the PEEB to make BIE a true reality instead of merely a constitutional one.

In chapter eighteen, "*El aprendizaje del runasimi (quechua) y la letra del wayñu*/ Learning Runasimi (Quechua) and *Wayñu* Lyrics/Runasimipi rimay yachaynin chaymantapas wayñupa qanllariynin," Numa Armacanqui proposes using the lyrics of wayñus, traditional Andean songs, as a resource in teaching and learning Runasimi, or the Quechua language. He asserts that wayñus are the most important genre of Quechua Andean music and that it is intimately related to Runasimi, and outlines some advantages and disadvantages in using wayñu lyrics for pedagogical purposes, up to and including the difficulty of translating Runasimi into Spanish and English.

Chapter nineteen, "*El aprendizaje del runasimi o quechua puede ser divertido y agradable*/Learning Runasimi or Quechua Can Be Fun and Enjoyable/*Allin pukllanimpim kanman runasimi qallu yachayninqa,"* by Elia J. Armacanqui-Tipacti, also addresses the use of wayñus in teaching Quechua, including some suggestions for fun and interesting activities to teach language skills and to teach literature. The author maintains that because of the poetry inherent in their expression, the literary devices employed in their production, and the themes treated in the songs, wayñus are an excellent way to teach language, literature, and culture.

In chapter twenty, "Using *Wayñu* Lyrics in Runasimi Instruction: Support from Applied Linguistics and Learning Styles / *Uso de las letras de wayñu en la instrucción del runasimi: aportes de la lingüística aplicada y de los estilos de aprendizaje*," Melina Lozano presents some further arguments in favor of using *wayñus* as educational tools. She cites research that supports the use of music in language learning, and points out that incorporating *wayñus* in a Quechua pedagogy program is a perfect fit with ACTFL standards for foreign language pedagogy. It is also one more, unique form of input to include in the students' learning repertoire.

Section seven, Teaching and Learning Styles, Translation, and Linguistic Structure / *Estilos de enseñanza y aprendizaje, traducción, y estructura lingüística*, is the final section. Its first chapter, "Indigenous Language Learning and the Concept of Style: Reflections on My Experiences with Quechua and Aymara," is by Juan Eduardo Wolf, who focuses on the importance of the concept of style in language teaching, which he also links to definitions of

style used in anthropology and sociolinguistics. He asks, "If identity lies at the heart of style, then what are the sociopolitical consequences of the styles instructors use in teaching indigenous languages?" and finishes by offering suggestions on how to implement style-based indigenous language instruction.

Exactly as the title states, Margarita Huayhua addresses "Some Issues in Translating Quechua" in chapter twenty-two. As she notes, "the process of translating from one language to another is not simple. Rather it is a complicated task in which concepts and meanings cannot be translated in a straightforward manner." This has implications for both language teaching and for research. In this chapter, she begins with a consideration of some of the particular cases of opacity of translation that she and her students have explored in the classroom. She then goes on to consider the implications of translation for fieldwork, where she observes, "Most researchers who do fieldwork in Quechua-speaking communities … hire a translator who provides them with a translation of Quechua to Spanish, which is the basis of the subsequent translation to English. That is, researchers interpret data that have passed through multiple translations." Problems arise, she asserts, when these researchers assume their translations to be "transparent and free from any ideological input in the process of translating Quechua to Spanish." She offers a number of empirical illustrations of these problems.

The final chapter, "Usos y funciones de la partícula in en el náwatl de Tlaxcala," by Alfonso Hernández Cervantes, explores the use of the particle *in*, which functions as the definite article (the; or *el, la, los, las* in Spanish) in Nahuatl, The author explains placement of the article, and grammatical, semantic, and pragmatic functions of the phrases in which it appears.

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